

“In the Latter Days, the sun shall rise from the West” — Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



HOW TO ENHANCE BROTHERHOOD

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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by His Holiness Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

His Holiness Hazrat Ahmad (as) proclaimed in the commentary of Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path."

The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love

and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

"There is no compulsion in religion"

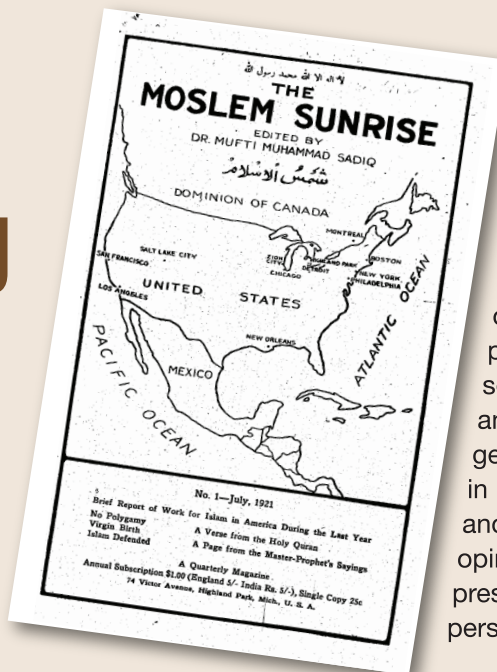
(The Holy Qur'an: 2:257)

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of His Holiness Hazrat Ahmad (as). The present Head of the Community, His Holiness Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V (aba) or Fifth Successor of the Promised Messiah (as).



One of the longest-running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, questions, and submissions.

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Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.'

Companions of prophets who have passed away are saluted by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.'

While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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From The Holy Qur'an

Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you (11).

O ye who believe! Let not one people deride another people, who possibly may be better than they, nor let women deride other women, who possibly may be better than they. And defame not your own people, nor call one another by nicknames. Bad indeed is an evil reputation after the profession of belief; and those who repent not are the wrongdoers (12)

The Holy Qur'an 49:11-12

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا
بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرحَمُونَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ
قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ
وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَلَىٰ أَنْ يَكُنَّ خَيْرًا
مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ
وَلَا تَنَابَرُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ
الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٢﴾



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Allah's Messenger (may peace and blessings of Allah be on him) said: "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his brother out of discomfort, Allah will bring him out of the discomforts of the Day of Resurrection; and whoever conceals the faults of his Muslim brother, Allah will conceal his faults on the Day of Resurrection."

(Sahih al-Bukhari 2442)



Editorial

Islam offers a profound vision of unity and brotherhood in a world often divided by barriers of race, religion, wealth, age, and cultural heritage, to name a few. This concept, deeply rooted in the teachings of the Qur'an and the Hadith, transcends cultural, national, and social boundaries, creating a global community bound by faith.

The concept of ukhuwah (brotherhood) is at the core of Islamic teachings. This is not just about friendship; it is a spiritual bond that makes all fellow Muslims feel like family, regardless of their backgrounds. The Holy Qur'an emphasizes this unity, stating: "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy" (1).

Islamic brotherhood is built on the principles of equality and unity. The Prophet Muhammad (Peace and blessings of Allah be on him) said: "None of you truly believes until he loves for his brother what he loves for himself" (2). This teaching fosters a sense of empathy and mutual respect among Muslims, encouraging them to support one another in times of need.

During the annual Hajj (pilgrimage), millions of Muslims from diverse backgrounds come together, each dressed alike in simple white garments. This symbolizes the equality of all believers before God, as they stand shoulder to shoulder in prayer, regardless of their social or economic status.

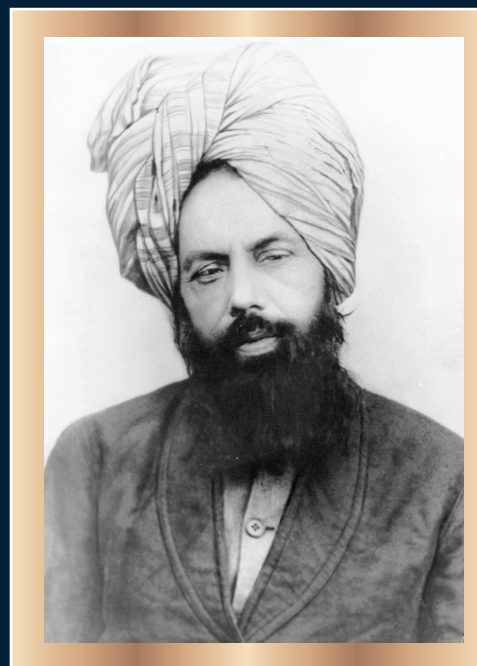
The concept of brotherhood in Islam is not just theoretical; it is practiced daily. For instance, Muslims gather to offer Prayers five times a day and stand shoulder-to-shoulder, and during the month of Ramadan, Muslims gather for Iftar (breaking of the fast) meals often inviting strangers to join them. This act of sharing and community building is a living testament to the strength of Islamic brotherhood (3).

Islam's teachings on brotherhood promote a powerful perspective of unity and solidarity. These teachings foster a strong sense of community by emphasizing equality, empathy, and mutual support. In a world divided by numerous barriers, the Islamic concept of brotherhood serves as a reminder of the potential for unity and harmony.

References:

1. The Holy Qur'an 49:11
2. Sahih al-Bukhari 13
3. The Holy Qur'an 2:258

In The Words of His Holiness Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as)



“ SEEKING PLEASURE OF GOD ”

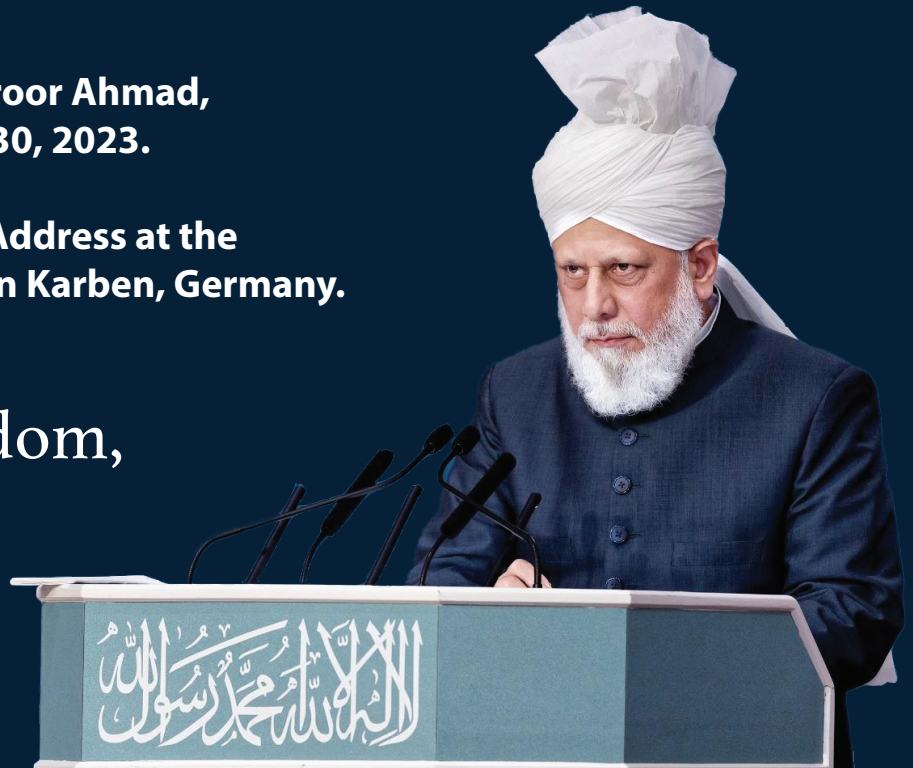
If you want that God should be pleased with you in heaven, unite and be one like two brothers of the same mother. Nobler is he among you who forgives the sins of his brother more than others and doomed is he who is stubborn and does not forgive. He has nothing in common with me. Live in fear, lest you be cursed by God. He is Holy and He is a jealous Guardian over the honour of His beloved ones. The wicked cannot attain His nearness, the arrogant cannot gain His nearness, nor can the tyrant nor the one who breaks trust. Nor can he, who is not ready to lay down everything for the honour of His name, nor those who fall to the pleasures of the world like dogs and ants and vultures and who are comfortable with the luxuries of the world. Each unchaste eye is remote from Him, each impure heart knows Him not. Those who remain in agony for His cause will be delivered from the fire of hell. He who weeps for Him will laugh at last and he who breaks away from the world for His sake will meet Him. Be Allah's friend with all your heart, in all sincerity, gaining His nearness with ever growing zeal. Be kind to your subordinates, to your wives and to your less fortunate brothers so that you may be shown kindness in heaven. Become truly His so that He may belong to you.

Mirza Ghulam Ahmad, Noah's Ark (Kashti-e-Nuh), pp. 21-22, Islam International Publications Ltd. 2018

**Address by His Holiness Mirza Masroor Ahmad,
Khalifatul Masih V (aba) on August 30, 2023.**

**English Translation of the Keynote Address at the
Inauguration of the Sadiq Mosque in Karben, Germany.**

Islam, Religious Freedom, and Harmony



His Holiness Mirza Masroor Ahmad (aba), Worldwide Head of the Ahmadiyya Muslim Community, Fifth Successor to the Promised Messiah (as), said:

“All distinguished guests – Assalamo Alaikum Wa Rahmatullahe Wa Barakatuhu (may the peace, mercy and blessings of Allah be upon you all).

We are grateful to Allah the Almighty that after a lengthy delay, finally the Ahmadiyya Muslim Community has been able to build a small mosque in this city. I thank the city’s mayor, councillors, and residents who helped us in making the construction of this mosque possible. This expression of gratitude is not merely verbal, rather it is a religious duty of ours to do so. It is a commandment of Islam, as the Founder of Islam said that if you are not grateful to others then you are not grateful to God Almighty either. Therefore, it is also a religious duty of ours to express our gratitude to you; those who have helped us in accomplishing this task. Today, by the grace of Allah the Almighty, our Ahmadiyya Muslim Community has been bestowed a small, beautiful mosque in this city.

Abdullah Sahib, the Amir Jama’at Germany said whilst mentioning the history of this city, that this mosque is located in the middle of the city. This is very good, because where various means for worldly and material things are

made available in a city, there should also be a central place for those who adhere to religion, so that they may gather there and worship God. This could be a mosque, a church or places of worship belonging to other faiths. When they all come together, it will become apparent that religion teaches us to interact and live harmoniously with one another.

There is no religion, nor has there been a founder of a religion, which taught extremism or to create disorder. According to our belief, all prophets were sent by Allah the Almighty. God sent them with the teachings of turning people’s attention towards worshipping God and fulfilling each other’s rights; and fostering peace, love, affection, and brotherhood.

In this respect, it is a good thing that we have been granted a mosque at a location where we can remain in our centre while teaching others in the surrounding environment about the actual teachings of Islam. We will counter certain misconceptions about Islam that have developed due to some erroneous Muslims – and it is unfortunate that most Muslims operate according to these false perceptions. Through the Qur’an, the practice and example of the Holy Prophet (sa), we will show that the true teachings of Islam are of peace, love, affection and harmony.

Initially, there were some people who opposed this mosque, as our Amir Sahib mentioned, and to some degree this opposition may have been warranted because, as I mentioned before, they had observed the actions of certain Muslims. They observed that there is extremism amongst Muslims; they observed that in most Muslim countries, the rights of others are not observed. So, perhaps they had reservations owing to this; however, when they see our mosque, when they observe the conduct of our Ahmadi Muslims, and when they observe the true Islam, their doubts and reservations will only further be dispelled. As is already evident from the actions of others, those who once opposed us are now our friends and they ended their opposition. God-willing, this number [of those who oppose] will steadily continue to decrease as they will become better acquainted with the mosque and the teachings of Islam. Thus, we hope this circle of friendship we have will continue to expand.

A representative from the minority government is also present. She rightly said there should be religious freedom, and the German constitution affords complete religious freedom. We are thankful to the government for this, because it is this very religious freedom due to which many Pakistanis migrated here, as they did not have religious freedom in their own country. Upon coming here, they were able to easily reside under the government's protection so that they could properly benefit from their right to religious freedom without any sort of hindrance. For this, we are grateful to the government because the residents of countries in which religious freedom, or any freedoms for that matter, are destroyed are welcomed to such countries and enabled to assimilate.

Another good point she made was that people of different religions live together with compassion and, as I mentioned in the beginning, the founder of every religion brought the teaching that along with worshipping your Creator, you must fulfil each other's rights and treat each other with kindness.

Fulfilling rights is a fundamental teaching of Islam. Islam does not teach that one should fight only for their own rights; Islam says that one should also strive to fulfil the rights of others. Striving to fulfil the rights of others will result in the establishment of peace and a society of love and affection. This is exactly what we need in the world today.

The Member of Parliament also attended, whom I met two days ago, and listened to what he had to say in his speech. Today, he covered similar points but in a new manner and spoke about his connection to the Community. For this, I

express my gratitude to him, and for the fact that he mentioned that although in some places blood is being shed in the name of religions, religion would never permit this. Religion teaches us to serve others. Wherever the Ahmadiyya Muslim Community is established, and wherever people enter the fold of our Community, particularly in African countries and South American countries, we serve not only Ahmadi Muslims, rather we serve people of all faiths. We have established schools and hospitals in Africa, we have built model villages, and we are providing means for water, and we are [doing so] in other Second and Third world countries as well. Eighty percent of those who benefit from these services are those who have nothing to do with the Ahmadiyya Community, they are those who are Christians or belong to other faiths.

Thus, the Ahmadiyya Community does not promote religious freedom merely through words alone but demonstrates this through actions in every country of the world. In poorer countries, regardless of their faith, those who are less fortunate are being provided education, healthcare and drinking water. Whilst living in these developed nations, we cannot fathom the importance of clean drinking water, despite the fact that the government continuously reminds us to use water cautiously. There are people who do not have clean drinking water, let alone any water available to them; they travel with their children for many miles and kilometers to acquire water. They lift a bucket over their heads and carry it to their homes to fulfil their daily needs. In such countries, our volunteers travel to small villages and remote areas to work, install water pumps and procure water for the people.

When tap water is available to them in front of their home, where they are able to acquire clean drinking water, their happiness is a sight to behold. Perhaps a person here who wins a large sum in a lottery can relate to how much happiness they feel upon seeing clean water and realising that they do not have to endure the hardship of traveling long distances to bring water. That same water is dirty and spreads disease after being consumed.

The Ahmadiyya Community is also providing such services around the world. Wherever our Community is established, mosques are built and these projects are also commenced. There is no stipulation that one must be an Ahmadi Muslim to benefit from these services. On the contrary, as I have said, eighty percent of people who benefit from our projects are non-Muslim.

The example of Afghanistan was cited where women are not being afforded their rights. The teachings of Islam and the Holy Qur'an are that women should be treated with

kindness and should be shown the highest level of courtesy. The commandment of the Holy Qur'an is that just as men have their sentiments, so too do women; just as men have desires, so too do women. You should regard women with honour and respect and strive to fulfil their aspirations.

Indeed, within the boundaries of Islamic and religious teachings and under the guidelines given to us in the Holy Qur'an, [women] are also permitted to practice religion freely. Many of our Ahmadi Muslim women practice as doctors, engineers, agriculturists, economists and various other professions. Many of them also travel abroad to render services and dedicate their lives in this cause. In this respect, women are afforded all their rights. Similarly, women have the right to own property and have been given all sorts of rights in Islam. Nevertheless, it is essential to respect all religions. For all religions to coexist, for the establishment of peace in the world, for spreading love and affection in society, it is necessary that respect one another. And Islam commands that all religions should be respected.

A few days prior at the occasion of our mosque inauguration [in Florstadt], I mentioned that Islam does not teach us to only protect our own mosques. On the contrary, Islam instructs that if a church is attacked, it must be protected; if a synagogue is attacked, it must be protected; if a temple is attacked, it must be protected. Thus, those who burn down churches or level attacks in the name of Islam are not acting according to the teachings of Islam. As I have already mentioned, the teachings of the Holy Qur'an are completely opposed to this. The Holy Qur'an teaches that all religions must be protected.

The mayor also raised many excellent points. He spoke about political parties and how there is representation from various political parties in this gathering. This demonstrates that the Ahmadiyya Community is not only integrating into this society, but it is also gathering everyone onto a single platform. The reason for this is that we desire to establish mutual love, affection and brotherhood. We should respect one another on account of being fellow human beings.

This will enable us to fulfil the rights of one another which is an injunction of Islam. Islam and the Holy Qur'an have given us two commandments: the first is that we must fulfil the rights of our Creator, and the second is that people must fulfil the rights of one another. Furthermore, we have also been taught in detail about how to fulfil these rights. If we can develop the practice of fulfilling these rights and strive not only to acquire our own rights but also the rights

of others, as I have already stated, only then can we truly establish peace, love and affection. We are those who fulfil these rights and establish true peace.

In relation to the rights of neighbours, I only wish to say that the Founder of Islam (sa) emphasised this to such an extent that his Companions thought that perhaps neighbours would be given a share from their inheritance. This is how vast the teachings of Islam are.

Hence, these are the values that cause love, affection and peace to flourish and spread. These are the values for which we are working in the world, and it is owing to these teachings that we wish to connect with everyone, irrespective of their faith.

This is the very teaching whereby peace and true brotherhood can be established in the world. I am hopeful that after the construction of this mosque, the people here and the presence of the mosque structure itself will continue to impart the true teachings of Islam. As a result, you will come to know that those who have wrongfully spread false perspectives of Islam have done so for their personal gain. Such people have their own vested interests which have nothing to do with Islam. The teachings of Islam are of love, affection and brotherhood. I pray that God Almighty enables the people of the world to live together with love, affection and brotherhood and, more than anything else, that they recognise God, their Creator, and worship Him.'

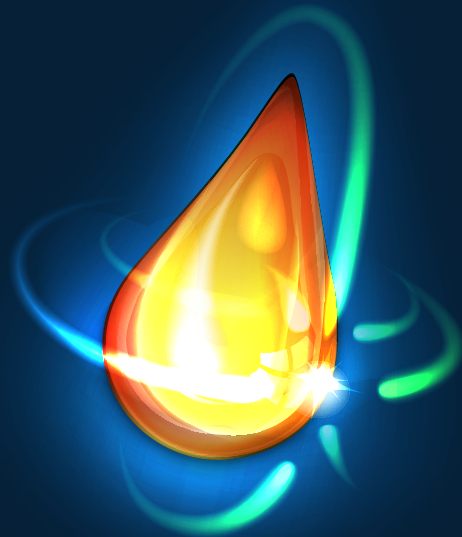
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Mirza Masroor Ahmad, Review of Religions
(December 2023, VOL. 118 – ISSUE TWELVE), pp. 18-23



Enhancing the Essence of Global Brotherhood

Rizwan Khan



Islam provides the principles needed for global brotherhood by teaching mankind that we all came from One Creator and are universally the children of God. This makes us brothers and sisters in a spiritual sense. The Qur'an says:

"O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you" (1)

Scientifically, the evidence of the Mitochondrial Eve or matrilineal most recent common ancestor, makes all humans brothers and sisters in a physical sense.

In the same way that a parent provides for all their children, God Almighty provided this earth for all mankind without regard for their religion. As worshippers of God, it is necessary for every Muslim to love all of God's creation as God loves all of His creation.

The founder of the Ahmadiyya Muslim Community, His Holiness Mirza Ghulam Ahmad (as), said:

"A religion which does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all. Our God has

never discriminated between one people and another. This is illustrated by the fact that all the potentials and capabilities which have been granted to the Aryans have also been granted to the races inhabiting Arabia, Persia, Syria, China, Japan, Europe and America. The earth created by God provides a common floor for all people alike, and His sun and moon and many stars are a source of radiance and provide many other benefits to all alike. Likewise, all peoples benefit from the elements created by Him, such as air, water, fire and earth, and similarly from other products created by Him like grain, fruit, and healing agents, etc. These attributes of God teach us the lesson that we, too, should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal" (2).

Islam does not allow for discrimination against anyone on account of their religion. Such actions would go against the attributes of God's grace that every believer tries to personify within himself.

While the absolute justice that Islam repeatedly emphasizes is sufficient to establish peace in the world, there is a higher ideal than simply not discriminating against one another. There is a higher ideal than not committing injustice against one another. While Islam has taught Muslims that they must always be benevolent and just to their fellow humans, it has also taught that the highest ideals of brotherhood can genuinely be achieved

when we believe in a single Creator. While we are all bonded in brotherhood by being the creation of God and descended from a common ancestor, a higher standard of global brotherhood can be achieved by actively worshiping the same God and aspiring for the same universal ideals.

Until that time comes when mankind comes under one religion and one leader, Muslims are taught to give an example of global brotherhood through the effect that the teachings of Islam have had on their individual conduct.

The current Head of the Ahmadiyya Muslim Community, His Holiness Mirza Masroor Ahmad (aba) said:

“Undoubtedly, peace can never be established without establishing perfect belief in the unity of God. I have explained this already. Certainly, one must come to believe in the Higher Power, and that Higher Being is Allah the Almighty and one cannot instill this belief without the belief in the unity of God. If belief in God’s oneness is not formed, then conflict and discord will continue. Conflicts will only end when true brotherhood is formed. When mutual love and affection is established and brotherhood is achieved. Peace can never be established until true brotherhood is instilled into the hearts of people and true brotherhood cannot be formed without belief in the One God. It is not a case of merely believing, rather one has to form a connection with Him. And we have received these teachings as well through the Holy Prophet (sa). Allah teaches us in the Holy Qur’an: “All praise belongs to Allah, Lord of all the Worlds” (3), and commanded us to recite this in every prayer, so that a vast scope of brotherhood can permeate the mind of a Muslim. When reciting, “All praise belongs to Allah, Lord of all the Worlds” it gives us insight of the providence of Allah the Almighty being all-encompassing in the universe. Reciting these words expands the mind of a person, and they praise God, Who is the Lord of all the Worlds and the Universe. He is the Lord of the Christians, Lord of Hindus, Lord of the Jewish people, and Lord of all people. How can one have hatred towards anyone having read these words? I once explained this point in an event with non-Muslims in the USA. Some reacted by saying that Islam’s teachings in this regard mean that a true Muslim can never harbor spite or malice in their hearts. “Lord of all the Worlds” encompasses everyone and it opens up the largest possible avenues and paths for peace and harmony.

The words: “All praise belongs to Allah, Lord of all the worlds” signify that if one adopts true belief in the unity of God and always remains occupied in praising the Lord of all the words, then it is not possible for them to harbor any

malice towards another people or nation, be it against Christians, Hindus or Jews. It is not possible that, on the one hand, one desires for people to be completely annihilated and, on the other hand, they praise and glorify Allah the Almighty upon seeing them. This is not possible at all. Thus, one who truly believes in the unity of God is the true flag bearer of peace and harmony. If the Muslims understand this fundamental point and lead their lives in accordance with it, they will truly become the peace-loving people of this world. However, for this, it is imperative that they attach themselves to the True Servant of the Holy Prophet (sa). It is only then that they will acquire true knowledge and insight. However, this also places a great responsibility upon us as well to continue to assess our conditions. It should not be the case that we recite: “All praise belongs to Allah, Lord of all the worlds” merely as a verbal utterance in our prayers and our hearts are completely devoid of understanding its deeper meaning. If one’s heart and mind are devoid of its deeper essence, then we too will become among those who create disorder and strife and we will not be among those who spread peace and harmony or act upon the teaching which was brought to us by the Holy Prophet (sa)” (4).



We, as Ahmadi Muslims, through our humanitarian efforts for the disenfranchised in the world, seek to give a living example of how the ideals of global brotherhood can be achieved under the guidance of the Messiah and Reformer of the latter days. We seek to spiritually and intellectually uplift mankind through the sacrifices we offer in our propagational and educational programs.

His Holiness Mirza Masroor Ahmad (aba) said:

“In this age, according to our beliefs, God Almighty sent the Founder of the Ahmadiyya Muslim Jama’at, Hadrat Mirza Ghulam Ahmad of Qadian (peace be upon him) as the Promised Messiah and the Imam Mahdi, in complete submission to the Holy Prophet Muhammad (peace be upon him). The Promised Messiah (peace be upon him) was sent to propagate the real and true teachings of Islam and the Holy Qur’an. He was sent to establish a bond between man and God Almighty. He was sent to identify and recognise the rights owed by man to one another. He was sent to end all forms of religious warfare. He was sent to establish the respect, dignity and honour of every Founder and every Prophet of any religion. He was sent to draw attention towards attaining the highest standards of moral values and to establish peace, love, compassion and brotherhood throughout the world” (5).



References:

1. The Holy Qur'an 4:2
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Developing a True Relationship with Allāh

Saliha Malik



The journey to develop a true relationship with God and come close to Him is deeply personal. Each of us has our unique path to His Presence and our ways that please Him. While I cannot possibly cover all these paths in this article, there are a few universal, necessary aspects that I shall mention here. It's a profound wonder and a great privilege that Allāh the Almighty, the Most High, the Lord of all the Worlds, the King of kings, expects each and every one of us, in our individuality, to develop a relationship with Him and seek His guidance.

True Knowledge

First, it is necessary to realize that “It is part of human nature for the soul to yearn for the One and Only God Who has no partner and not to be content without communion with Him. In other words, God has invested the human soul with the yearning that it can find no comfort or serenity except in its meeting with God” (1).

“And I have not created the Jinn and the men but that they may worship Me” (2).

According to this verse, the true purpose of human life is the worship and understanding of God Almighty and devotion to Him (3).

Then it is of the highest importance to equip ourselves with true knowledge so that we are not led astray by factors that surround us in our materialistic society, where at such a time we see that people have lost faith in the existence of God and have turned to empty things – social media, drugs, alcohol, comfort food, shopping, exercise – to satisfy the desire for something greater than ourselves, the restlessness to know the true purpose of life (4). These will only lead to a greater sense of loss and helplessness.

Prophethood

As Ahmadi Muslims, we are so fortunate to have access to true knowledge and to copious resources. We have accepted the Holy Prophet Muhammad (sa), and recognized that he is the beloved of God, sent as a guide with the Holy Qur'an for all mankind:

“And We have sent thee not but as a mercy for all peoples” (5).

“Now, under heaven, there is only one Prophet and only one Book. The Prophet Muhammad, the chosen one (sa) who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the Khatamal Anbiya (the seal of the prophets) (6), and the best of men, by following whom we find God Almighty, and all the veils of darkness are lifted, and signs of true salvation are witnessed in this very life. The Book is the Holy Qur’an which comprises true and perfect guidance and effectiveness, through which knowledge and understanding of the Divine are obtained, and the heart is purified of human weaknesses, and being delivered from ignorance and heedlessness and doubts, a person arrives at the stage of complete certainty” (7).

In these days, when people have lost faith in the existence of God, Allah has sent the Promised Messiah (as) to save us from the deluge of materialism. Prophet Mohammad (sa) 1500 years ago reassured us about this time, saying:

“Even if faith were to go away from the earth as far as the Pleiades, a man from these [a man of Persian descent, meaning the Promised Messiah] would surely find it” (8).

The Promised Messiah (as) was prophesied by all religions to come in the Latter Days. He came in the like of Prophet Muhammad (sa), and in the like of Jesus (as) to bring faith back to the troubled world and show us how to find God. He declared:

“Therefore, I am that Messiah and no one else. Whoever enters into sincere Bai’at (9) with me and becomes my follower from the bottom of his heart, as to be engrossed in his obedience to me as to forsake all his own personal aims and intentions, he alone is the one for whom in these days of great distress my soul shall desire to intercede” (10).

The Institute of Khilafat

As these heavenly guides are no longer with us, we are profoundly grateful to have the Institution of Khilafat continue their work and represent them. One of the signs that recognizes the true prophets of God is the Institution of Khilafat, which was established by God. Our beloved Khulafa (Plural of

Khalifa) reiterate and explain the teachings of the Holy Qur’an and remind us of the beautiful examples of the Holy Prophet (sa) and the Promised Messiah (as) and of the promises we have made in taking our pledge. They are men of God in our lives who light the way and provide a shield and shelter against all misguidance and harm. Attachment to Khilafat is essential in our journey of coming close to God.

Awakening

So plentiful and rich are our resources that it takes a lifetime to fully make this journey. And even though we have great teachers to lean on, because the material world is so distracting and our God is of the Unseen, we need some kind of awakening to enliven our hearts.

“One day you should decide that you have to fall in love with God and whatever may happen you will love God and will search for His beauties” (11). “O Lord! Show us Your Beauty or the manifestations of it. Make us helpless. We should see You and fall madly in love; and become oblivious to the world, and all that is in it. And we should love You and then be unable to love anyone else in comparison to You” (12).

“Love is a wonderful thing. Its fire overcomes the fire of sin and puts out the flame of disobedience. True and personal and perfect love cannot subsist along with punishment. One of the signs of true love is that it is a part of the nature of a true lover that he is fearful of his beloved cutting asunder from him, and considers himself lost if he commits the slightest default, and deems it a poison to oppose his beloved, and always yearns to meet him and is so deeply affected by distance and absence that he becomes like one dead” (13).

Prayer and Steadfastness

Without the fire of love in our hearts how will we make those bold decisions that change our lives altogether? How would we rise in the dark of the night to pray lovingly to Allah, lingering long in Sajdah? Why would we stop in our day to keep to the five daily prayers, no matter what, being anxious not to miss a meeting with our God? What would make us sit with our Holy Qur’an in the morning and lovingly recite, reflect, learn, and then strive to follow? Without the fire of love in our hearts, how

would we give of our wealth willingly and joyfully? Why would we hasten to the mosque for meetings and congregational Prayer? Without the fire of love in our hearts, how could we be one of those who seek forgiveness, take on the way of Purdah, keep our promises, and honor our pledge? "O Lord! Show us Your Beauty or the manifestations of it. Make us helpless. We should see You and fall madly in love..." (12).

However, we must also realize that the journey of loving God is sometimes steep and challenging:

"Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken...." (14).

"O ye who believe! Seek help with patience and Prayer; surely, Allah is with the steadfast" (15).

The Promised Messiah (as) requires us to remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials, and in all conditions, remain resigned to the decree of Allah and keep ourselves ready to face all kinds of indignities and sufferings in His way and never turn away from it at the onslaught of any misfortune; on the contrary, we must march forward (16).

The Holy Prophet Muhammad (sa) urged us, saying: "When you hear of the Messiah (as) go to him, though you have to crawl on your hands and knees on a glacier and give him my salaams" (17).

Conclusion:

First, by following the requirements of faith, we grow strong and lose our attachment to worldly things and expectations. But then, as the Qur'an explains, those who experience hardship and remain steadfast, their prayers are full of anguish, their faith intensifies, and they come closer to God. How will our words and actions make it clear to Allah that we love Him? The Promised Messiah's (as) love for God is compelling, like a magnet pulling our hearts in the right direction:

"Our God is our Paradise. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye who are bereft run to this fountain, and it will satisfy you. It is the fountain of life that will save you" (18).

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From the Archives

Shazia Sohail

Taken from Muslim Sunrise, Summer 2007 Issue)

Individual Freedom and Public Good

“And they feed, for the love of Him, the poor, the orphan, and the prisoner” (76:9).

This verse of the Qur’an describes a laudable attribute of the righteous: for the sake of God, or Allah, they feed the poor, the orphan, and the prisoner. This simple act of pleasing God by feeding those disenfranchised by the economic, marital, and judicial systems points to an intertwining of the spiritual and material realms that is the hallmark of Islam: that righteousness resides in fulfilling the rights of God through worship and the rights of humankind through the practice of high morals.

Islam sets down in the Qur’an highly specific legal sanctions for regulating individual desire in favor of the public good, particularly in the realms of economics, marriage, and justice.

A societal system that relies entirely on voluntary acts of altruism, however, would likely fail. In this light, Islam sets down in the Qur’an highly specific legal sanctions for regulating individual desire in favor of the public good, particularly in the realms of economics, marriage, and justice. But, the requirements spelled out in the Qur’an by no means treat exhaustively the societal obligations that are part and parcel of righteousness; rather, they go only so far as to protect the society from the potential excesses of individual freedoms.

Whatever lies outside the pale of legal sanctions requires the voluntary effort of the individual to “feed” those in need. Muslims, therefore, believe that the Qur’an, with its unambiguous prescriptions for preserving social equity in the realms of economics, marriage, and justice, liberates humans to fulfill their obligations toward others in the form of kindness and mercy.

The righteous, like those who feed the poor, the orphan, and the prisoner out of pure love for God, unite their worship of God with their expenditure of the bounties with which God has blessed them. In attending simultaneously to the spiritual and material aspects of existence, they embody the essence of

Islam. The Qur'an states that the righteous not only "believe in the unseen and observe Prayer," but "spend out of whatsoever We have bestowed on them" (2:4). Prayer, albeit a primary means of individual spiritual development, therefore, goes hand-in-hand with the ethical treatment of others:

And worship Allah and associate naught with Him and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely Allah loves not the proud and the boastful (4:37).

As this verse demonstrates, although prayer is primarily an individual means of communicating with God, it is far from an ascetic practice. Rather, Allah enjoins Muslims to pray in congregation whenever possible, thereby giving Muslims an opportunity to exercise righteousness by "spending" out of what God has given them. In this case, "spending" could refer not simply to the expenditure of material goods, but also to the shared camaraderie of worshipping God together with "the companion by your side." For instance, the only way to celebrate Eid, the two non-consecutive days of obligatory practice of festivity, is by offering congregational prayers. Similarly, Hajj, the obligatory Muslim pilgrimage to Mecca (Makkah), entails communing with worshippers across national boundaries. On all these occasions, humans are expected to behave in accordance with rules of religious correctness that are instrumental in forging strong communities. Hence, we notice rules designed to force a person out of seclusion, sometimes even against his or her personal inclination, to interact with society for the larger good. The Qur'an's treatment of political authority follows similar lines. Just as Muslim congregational prayer demands the individual's embrace of the collective, so Islamic political thought describes authority in public matters as a trust between a nation's leaders and its constituents: "Verily, Allah commands you to entrust authority into the hands of those who are best fitted to discharge it, and that when you are called upon to judge between, or exercise authority over, the people, you must do so equitably and with justice" (4:59). The State must consult with the people, or their

representatives, in carrying out its responsibilities (42:39). Muslim subjects, in turn, have been advised to cooperate with and obey those who have been entrusted with authority (4:60). People are enjoined to assist the authorities by supporting schemes that aim to promote general wellbeing and welfare. It is forbidden, for instance, to launch so-called non-cooperation movements (5:3) since such activities would threaten the internal affairs of a nation, which are aimed at providing people a peaceful and secure environment in which their lives, property, and honor are protected (2:206). In this light, the Qur'an stipulates that all men shall be entitled to food, clothing, and shelter: "It is provided for thee that thou wilt not hunger therein, nor wilt thou be naked, and that thou wilt not thirst therein, nor wilt thou be exposed to the sun" (20:119-120). The kindness that governments should show to their own citizens translates to their treatment of other nations. For instance, treaties and agreements must always be honored and inequitable agreements must not be forced upon the weak (47:5). In the same vein, aggressive actions against other nations are allowed in self-defense only, not as a means of intimidating the weak (20:132) (2). The Qur'an, by protecting the rights of the powerless elements of society at the cost of individual liberty, provides the opportunity for individuals to exercise kindness and altruism in the social and political spheres.

Feeding the Poor, or the Regulation of Economic Practice

Islam recognizes and safeguards an individual's right to possess, enjoy, and transfer property; yet Islam also imposes the moral obligation that all sectors of society, even animals, have a right to share in that wealth: "In their wealth they acknowledge the right of those who asked and of those who could not" (51:20). Such moral exhortations foster the will not only to comply with the minimum legal requirements to disseminate resources, but also to bring about one's own spiritual and moral growth through generous and equitable spending practices. Such practices are based on the premise that it is God alone Who is Self-Sufficient and the source of all prosperity; it is people who are in need, and can achieve prosperity, not through miserliness and holding back, but through beneficent spending in the service of His



creatures (47:39). The object of Islamic economic system therefore, is to bring about a wide distribution of wealth through moral exhortation and legal sanctions pertaining to taxation, law of inheritance, loans, and commercial practices, as detailed below:

Taxation (Zakat): Zakat is a levy imposed upon the rich which is spent on the welfare of the poorer sections of society. It is payable on both capital and income and is roughly two and one-half percent of the value of an asset.

Law of inheritance: In Islam, inheritance must be divided according to a specified proportion among prescribed heirs. Each heir can take only his or her share, and no heir can be deprived of the whole or part of his share. A maximum of one-third of one's wealth may be left by will to individuals or agencies other than heirs. The Islamic distribution of inheritance prefers that more people have some portion of the wealth rather than fewer having a large share. Additionally, it is suggested that, "If other relations, who are not included among the heirs, and orphans and the poor be present at the division of the inheritance, bestow something upon them from it and speak to them words of kindness" (4:9).

Loans: An outstanding feature of the Islamic economic system is the prohibition on collecting interest on loans, since it would amount to the lender taking advantage of the need and distress of the borrower. Islam attributes great moral excellence to advancing beneficent, i.e. interest-free, loans. If the debtor is unable to comply at the time of repayment, it is suggested that he or she be granted an extension till his or her circumstances improve or be forgiven for his or her debt: "if you remit it altogether as charity, that shall be better for you, if only you knew" (2:281).
Commercial Practices: All contracts must be written down, as "this is more likely to keep out doubts, and avoid disputes" (2:283).

Hoarding is opposed to beneficence and therefore prohibited. The Qur'an strictly enjoins giving full weight and measure and prohibits the exchange of worthless articles for good ones. Gambling is prohibited as well since it promotes hatred and causes more harm than good. Thus any transaction that falls

short of the highest standard of honesty and integrity must be avoided (4).

Feeding the Orphan, or the Regulation of Marital Practices

Islam seeks to safeguard the rights of men, women, and children by stipulating the rights and responsibilities of husband and wife. In the event of a divorce, it lays down judicious guidelines regarding the division of property, child custody, child support, and alimony. Contrary to common belief, permission to have multiple wives has been granted primarily to safeguard the rights of widows and orphans (4:3-4). In contemporary times developed nations have tried to achieve this goal by instituting shelter homes and the foster care system. Islam seeks to avert this by granting permission to resort to polygamy with a view to taking under one's protection those children who have lost their fathers; this becomes particularly crucial in the period immediately following a war. The Holy Qur'an suggests that the mothers of such orphans should marry men who survive the war, which would allow for the men to become directly related to, and more intimately connected with, these orphans and thus become more interested in their welfare than they otherwise would be.

Though the verse mentions polygamy in connection with the subject of orphans, other situations may benefit from the protection from social or moral evils that polygamy offers. For instance, if a man's wife becomes a permanent invalid or suffers from a contagious disease, he has no choice but to contract another lawful marriage or, failing to control sexual urges, to engage in illicit sexual relations. A woman's infertility could be another cause for plural matrimonial connections, albeit the man could resort to divorce and remarriage, which could be prejudicial to the childless woman's interest. Polygamy benefits women as well, especially in the aftermath of war, when the male population is severely depleted, and many women are left widows. Besides providing husbands for women of marriageable age, the institution of polygamy provides a means to restore the birth rate of a nation suffering from a scarcity of men, which is why the Nuremberg Parliament of 1650 had decreed that every man could marry up to 10 women since many men had perished in the Thirty

Years' war. Islam limits this number to four.

Polygamous marriages, instead of being an outlet for the gratification of sexual passions, as is mistakenly understood, constitute a sacrifice demanded of men and women alike – a sacrifice in which personal and passing sentiments are subordinated to wider communal and national interests (3).

Feeding the Prisoner, or the Regulation of Judicial Practices

The Qur'an has set up strict standards to administer justice, repeatedly emphasizing the independence and integrity of judges, non-discrimination, and the duty of witnesses to come forward to bear true and impartial witness: "O ye who believe, be strict in observing justice, and bear witness for the sake of Allah, even though it be against your own selves, or against parents or kindred" (4:136). But whereas in the Torah, God emphasized retribution, and in the Gospel He laid emphasis on forbearance and forgiveness, in the Qur'an, Muslims have been directed to seek the middle way: "Remember that the recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about a reformation, his reward is with Allah. Surely, Allah loves not wrongdoers (42:41). Islam thus combines the best features of earlier teachings with the vital addition that forgiveness, rather than revenge, is likely to reform the conduct of the offender.

The severity of some forms of punishment in the Qur'an, particularly the "cutting of hands" as a punishment for theft, has been the source of some criticism. The Holy Qur'an mentions the "cutting of hands" as the punishment of theft, but the Arabic term 'qatai yud' also can be interpreted broadly to mean 'to prevent someone from doing something' and has been used in the Holy Qur'an in this manner elsewhere (12:32). Therefore, in most cases the practical application of this injunction entails taking preventive measures. However, in advanced cases the hand may also be severed. The reason for this is that Islam provides every person in Islamic society with the minimum requirements of livelihood, obviating any justification for theft. A hand that has been bestowed by Allah to earn a living, if used to damage the economic wheel, is no longer required. However, if the

state is negligent in its duties, and there is widespread poverty and unemployment, then it relinquishes the right to implement severe punitive injunctions. Implementing the benefits of Islamic law needs to precede the Islamic injunctions of punishment, just as it did at the time of the Prophet. Only once a society of law-abiding, pious, and righteous people was established could laws governing punishment be revealed and enacted.

If severe punishments were not meted out to hardened criminals, the innocent would suffer. In a society where strict measures of prevention are not carried out, the suffering is not lessened. It is very rare that the hands of a thief are cut in an Islamic society; but much more often the innocent people in today's society are maimed and punished everyday at the hands of these thieves (1).

Islamic teachings emphasize that to ensure freedom for all, the freedom of each individual must be disciplined, the implementation of which has plagued intellectuals for centuries. Paraphrasing sociologist Karl Mannheim, some argue that discipline would emerge spontaneously if full freedom were to be granted to humans; others regard this theory as "anarchist" and maintain that if strict regulation is applied to certain areas of life, the possibility for real freedom is created. Alluding to this confusion Mannheim declares, "Having no settled views on freedom and discipline, it is not surprising that we have no clear-cut criteria for the treatment of criminals [...] We hesitate whether to treat the law-breaker as a sinner or as a patient, and cannot decide whether he or society is at fault" (5). Islam, on the other hand, alleviates this confusion by maintaining that God would instruct people in putting together the mosaic of their lives in a manner that reflected His creative genius. God's revelation of the Qur'an was instrumental in instructing Muslims how to limit their liberties to address the needs of the collective. The socio-ethical imperatives described in the Qur'an are in fact so beneficent in their effect that they serve as evidence for the perfection of the Qur'an itself; the assertion in the Qur'an that it is a "perfect book" resides in not only its lack of anything "partaking of doubt or harm," but its "guidance for the righteous" (2:3).

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Ask a Question

What the the relationship between prayers and steadfastness?

How would we rise in the dark of the night to pray lovingly to Allah, lingering long in Sajdah? Why would we stop in our day to keep to the five daily prayers, no matter what, being anxious not to miss a meeting with our God? What would make us sit with our Holy Qur'an in the morning and lovingly recite, reflect, learn, and then strive to follow? Without the fire of love in our hearts, how would we give of our wealth willingly and joyfully? Why would we hasten to the mosque for meetings and congregational Prayer? Without the fire of love in our hearts, how could we be one of those who seek forgiveness, take on the way of Purdah, keep our promises, and honor our pledge? "O Lord! Show us your beauty or the manifestations of it. Make us helpless. We should see you and fall madly in love; and become oblivious to the world, and all that is in it. And we should love you and then be unable to love anyone else in comparison to you."

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Mirza Tahir Ahmad, Ahmadi Mothers – Builders of the New World, Daughters of Eve, pp. 34 – 35, Lajna Ima'illah USA 2024



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Poetry Corner

The Loving One (Al-Wadud)



Translation of a Persian poem by His Holiness Mirza Ghulam Ahmad
(Hujjatullah, Ruhani Khaza'in, Vol.12, p. 149).

Mention not any king to me,
For I have placed my hopes at another threshold.

The Lord God, Who has granted life to the universe,
He is the Originator, the Creator, the Sustainer.

The Generous, All-Powerful, Reliever of problems,
The Merciful, the Compassionate, Who fulfils all needs.

I lie prostrate at His door because it is said:
'In this world, one thing leads to another.'

Whenever I remember that Faithful Friend,
I forget all my friends and relatives.

How can I tie my heart to other than Him;
For I am so restless without Him!

Search not for my heart in my wounded bosom;
For I have pinned it to the apron-strings of the Beloved.

My heart is the Throne of the Beloved;
My head is an offering in the way of the Friend.

How can I describe the extent of His bounties on me;
For His grace is boundless!

How can I ever be able to count His favours;
For His favours are uncountable!

The kind of relationship I have with the Beloved,
Is beyond the comprehension of all.

I cry at His door,
As a woman cries in the pangs of childbirth.

All my time is saturated with His love;
How happy is the time! How blissful the days!

O the garden of my Beloved! I sing Your praises;
For You have freed me from the beauty of gardens and the joy of spring.



Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)

1111 N Queen Ave, Tucson, AZ 85705-7320

CA – Bay Point - (Bait-us-Salaam Mosque)

520 Pacific Ave, Bay Point, CA 94565-1330

CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)

11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)

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CA – San Diego Salat Center

7576 Trade Street, Suite D, San Diego, CA

CA – Silicon Valley - (Bait-ul-Baseer Mosque)

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7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Baitur Rahman Mosque)

15000 Good Hope Rd, Silver Spring, MD 20905-4120

MI – Detroit - (Masjid Mahmood)

1730 W Auburn Rd, Rochester Hills, MI 48309-3856

MN – St. Paul, (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Research Triangle - (Salat Center)

830 Old Apex, Cary, NC 27513-4235

NC – Charlotte - (Charlotte Salat Center)

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasir Mosque)

500 Bridge St, Willingboro, NJ 08046-3741

NV – Las Vegas - (Bait-ut-Tauheed Mosque)
 6574 W Cheyenne Ave, Las Vegas, NV 89108-4929
NY – Albany - (Bait-un-Nur Mosque)
 941 River Rd, Schenectady, NY 12306-6526
NY – Buffalo - (Mahdi Mosque)
 9610 Colvin Blvd, Niagara Falls, NY 14304-2812
NY – Buffalo
 5071 Harris Hill Road, Clarence, NY
NY – Binghamton - (Bait-ul-Hamd Mosque)
 10 Sheedy Rd, Vestal, NY 13850-5902
NY – Bronx - (Bronx Mosque)
 3421 White Plains Rd, Bronx, NY 10467-5704
NY – Brooklyn - (Bait-ut-Tahir Mosque)
 1477 W 8th St, Brooklyn, NY 11204-6402



Bait-un-Nasir Mosque – Columbus OH

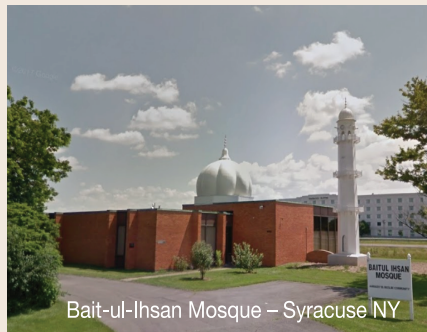
PA – Lehigh Valley - (Bait-ul-Ata)
 2860 S Pike Ave, Allentown, PA 18103-7637
PA – Philadelphia - (Baitul-Afiyat Mosque)
 1215 W Glenwood Ave, Philadelphia, PA 19133-1336
PA – Pittsburgh - (Al-Noor Mosque)
 747 South Ave, Wilkinsburg, PA 15221-2939
TN – Alabama/Tennessee - (Mahmood Mosque)
 101 Maple St, Smyrna, TN 37167-2631
TX – Austin - (Bait-ul-Muqet Mosque)
 800 Deepwood Drive, Round Rock, TX 78681-5628
TX – Dallas - (Bait-ul-Ikram Mosque)
 1850 Hedgcoxe Rd, Allen, TX 75013-3083
TX – Fort Worth - (Bait-ul-Qayyum)
 2801 Miller Ave, Fort Worth, TX 76105-4134



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamd Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

NY – Long Island - (Bait-ul-Huda Mosque)
 64 Union Ave, Amityville, NY 11701-3024
NY – Queens - (Bait-uz-Zafar Mosque)
 188-15 Mclaughlin Ave, Hollis, NY 11423-1137
NY – Rochester - (Bait-un-Naseer Mosque)
 1609 East Main St, Rochester, NY 14609-7009
NY – Syracuse - (Bait-ul-Ihsan Mosque)
 6650 Old Collamer Rd, East Syracuse, NY 13057-1214
OH – Cleveland - (Bait-ul-Ahad Mosques)
 297 Center Rd, Bedford, OH 44146-2251
OH – Columbus - (Bait-un-Nasir Mosque)
 3360 Toy Rd, Groveport, OH 43125-9430
OH – Dayton - (Fazl-i-Umar Mosque)
 637 Randolph St, Dayton, OH 45417-3203
OR – Portland - (Rizwan Mosque)
 9925 SW 35th Dr, Portland, OR 97219-6136
PA – Harrisburg - (Hadee Mosque)
 245 Division St, Harrisburg, PA 17110-1262

TX – Houston - (Bait-us-Samee Mosque)
 1333 Spears Rd, Houston, TX 77067-1507
VA – Central Virginia - (Mubarak Mosque)
 4555 Ahmadiyya Dr, Chantilly, VA 20151-3393
VA – Richmond - (Anwaar Mosque)
 2617 Turner Rd, Richmond, VA 23224-2539
VA – Woodbridge - (Masroor Mosque)
 5640 Hoadly Rd, Manassas, VA 20112-3408
WA – Seattle - (Bait-ul-Ehsan Mosque)
 23515 Old Owen Rd, Monroe, WA 98272-7636
WI – Oshkosh - (Qamar Mosque)
 300 N Eagle St, Oshkosh, WI 54902-4225
WI – Milwaukee
 10401 W Oklahoma Ave, Milwaukee, WI 53227

10 Conditions of Bai'at (Oath of Initiation)



When his Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take the Oath of Initiation and start a Jama'at, he published an announcement on 1 December 1888, paraphrased below:

“Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of Initiation [bai'at] from seekers of truth who wish to acquire true faith and purity; who yearn to find the path to Allah's love...”

01

That till the last day of his life, he shall abstain from **Shirk** (associating any partners with Allah).

02

That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil

03

That he shall offer Prayers (**Salat**) five times daily

04

That he shall not inflict injury on any of Allah's creatures

05

That he shall bear every hardship for the sake of Allah

06

That he shall not follow vulgar customs, and shall guard against evil inclinations

07

That he shall discard pride and haughtiness, live in humility and meekness

08

That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children

09

That he shall have sympathy for all of God's creatures, and devote his talents to their welfare

10

That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at. Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>



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